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ANNIVERSARIES OF BAPTIST SOCIETIES, 1860.

We now complete our selections from the addresses at three other annual meetings.

BIBLE TRANSLATION SOCIETY.

The Chairman, Sir S. Morton Peto, Bart, M. P.—What had not the gift of the revealed Word of God done for our country? What would England be at the present moment without the Sacred Scriptures? and what are other portions of the world where they are not possessed? The great aim and object of the society was to give to those nations in that position, the inestimable blessing which we ourselves possessed. He sometimes thought that in connection with the Bible Translation Society they had advocated it on too narrow a basis. He could conceive of no society having a greater demand upon the liberality of all denominations. It was one perfectly catholic in its character, and one which every man—certainly every Christian man—ought to support, and which pre-eminently demanded the support of those connected with the baptist denomination. Let them look back to the history of this society in connection with missionary effort. It has ever been a peculiar characteristic of the Baptist Missionary Society, that it had done more than any other in the translation and promulgation of the Divine Word. That had been admitted by all. Wilberforce said the most sublime idea he had ever known, was to give the Hindoos the possession of the Bible in their own language. He need not point out to them how much had been done by Marshman, Carey, Ward, and their eminent successors, but if it had not been for this society those great objects could never have been carried out. This was a fact which he was most desirous to press upon all denominations, in order to induce them to be earnest in its support. Up to the year 1840, they had the aid of the British and Foreign Bible Society with regard to the translation of the Scriptures, and when they looked to the fact of the withdrawal of that aid and every circumstance connected with it, he would say that there was nothing in it but what every Christian man of every denomination must feel was right, and that they were justified in that step; and he thought it had been shown to all that no step was ever taken which had been more largely blessed of God than the establishment of this society. Why, he would ask, what was the point of difference? and what was the reason of the establishment of the society? They simply claimed that for their missionaries in promulgating the Word of God the largest liberty should be allowed; that the translation of the revealed will of God should not be to suit any sect or party, but simply that that should be given in its entirety which God had given to the world. They felt that they were not wiser than God, that they ought not to alter that which he had revealed, and that they could not take upon themselves so large a responsibility. They were led more and more to be satisfied with the step they had taken, for it had been amply, in their experience, justified by the rich blessing of God. Not only had the Word of God been extensively circulated in India, but the Bible had been translated into languages in which it would never have been known at the present time. Other societies were indebted to this society for its translations, and it was acknowledged that they were the best and most correct. They did not advocate the Bible Translation Society on narrow grounds, for without the Scriptures no nation could be truly blessed. Wherever they could find a language into which the Scriptures were capable of being translated it was done, in order to give the Word of God to the people. They found, from the discoveries of Dr. Livingstone and others, that there was scarcely a part in Western Africa where these translations were not available. He felt that this society had not been supported by the denomination as it ought to be. Let all of them make up their minds that after the meeting that night such should not be the case in future. There was not a person present who was not a centre of influence, and they ought to feel that the Bible Translation Society was one which was worthy of their love and regard.

Rev. S. H. Booth, *of Birkenhead.*—He supposed that all would agree that the operations of this society—that Bible translation—had very largely to do with the success of our Lord's work in all departments of that work, that was to say, in other words, that the translation of the Bible was the propagation, the giving to the nations the text-book of our religion; and he supposed also, the earnestness with which they took up the question of Bible translation—with which they prosecuted that work—would bear relation in an exact ratio to the value which they themselves put upon the truth which that Gospel revealed to them. There were two principles, very intelligible, which lay at the basis of the society. In the first place, that they ought to get the Bible into such a form that every one might be able to read it, and then to get the Bible into such a form that every body might be able to have it. The former of these was the work of translation; the latter was the work of printing. The former required men of erudition and deep research, of consecrated mind and heart to the Master's work; the latter required money, printing presses, and skilled labour to work them. Now, he believed that all these would be forthcoming, and they were forthcoming on these conditions, that those who felt their responsibility to disseminate this book to the world, but who could not themselves print it and circulate it, were prepared to find the means by which men better qualified should do the work.

Rev. G. E. Bloomfield, *of London.*—He had been in fault about this noble institution. He had never read one of its reports until this last week, and he had very little time this week for reading them, but he managed somehow or other to get through all that his friend Mr. Evans had kindly sent him. He had preached five times since the Lord's-day, and had to use the candle in order to get through those reports; and he could not help shedding tears of gratitude to Almighty God for the work that this noble society had been able to accomplish. He could not help shedding tears also over his own folly in neglecting such an institution as that. That was his confession. However, he did not think repentance was worth much if a person meant to do the same thing again; but he meant, by the help of God, to do what he could with his own means, and by his own prayers, and by his own efforts, for this noble society. He had thought of buying some books, which he had long wished to possess; but since his friend the Secretary sent him an invitation to that meeting, he felt the books must go a little while longer, and he must give the money which he should otherwise have spent upon them to this society. He aimed to love all that loved the Lord Jesus Christ in sincerity and truth, and he loved the Bible Translation Society because of the catholicity of its spirit. He contended that this society was one which every godly Churchman ought to support, which every Independent ought to support, that it was one which every Baptist, high or low, rich or poor, open or strict, should support. Why did he say this? Because the translation made by this society was a faithful translation of the living Word of God.

REV. J. C. PAGE, *of Barisaul.*—He felt, as one who had been instrumental in circulating very many copies of the Scriptures, translated through the aid afforded by this society, that he ought to express the heartfelt thankfulness of a missionary to the Translation Society. He did from his heart thank them that they had enabled Baptist missionaries to give to heathen Hindoos and Mohammedans a translation which they felt to be a thorough translation of the Word of God. For his part, he could not give to the heathen a translation in anywise mutilated, or having a word mutilated, if that was done knowingly, and, therefore, he greatly honoured the men who had contended for a grand principle in this matter, who had permitted themselves to be cast off, it might be, by others, but still had dared to hold out for a grand principle, and had, in the strength of God, gone on in their efforts. He ought to say that it was not only the missionary who was thankful, but there were hundreds of native converts who were also thankful. There were in connection with the churches with which he had to do, at least 400 members, and there was a christian community of between 2,000 and 3,000. And he was sure he spoke the truth, when he said, he brought the thanks of that christian community. The speaker then mentioned several other incidents connected with his labours, illustrating the love of the people to the Scriptures, and the comfort which they derived from them. These things were cheering. True, the people were poor people, but he gloried in that. He blessed God that the Gospel was preached to the poor. But let them be more in earnest in this great work. He must acknowledge that he was astonished when he came into that meeting that evening. In India he had always thought that the Bible Translation Society was a large society, that all our Baptist churches took an interest in it, but he was afraid he expected and hoped too much. However, he would not hope for *too much*—he still hoped that our Baptist brethren would take a more active interest in it.

There was no work more solemn than that of a translator of the Scriptures; but then, the translators that they had were conscious of the solemnity of the work. They were men who had lived near God, they had lived in fellowship with God.

REV. JOHN BAXTER PIKE, *of Bourne.*—The necessity for this Society arose not from circumstances of their own seeking, but from circumstances that were alike painful and imperious. Mr. P. then adverted to the circumstances connected with the separation from the British and Foreign Bible Society, justifying the course taken by the Bible Translation Society, and having defended the latter against the charge of sectarianism, and pronounced it to have an unquestioned claim to be ranked amongst the most catholic institutions of the age, he went on to say that to the Bible we are indebted for all our religious knowledge, for all our precious privileges, and for all our exulting hopes. It had done more for us as a nation, it had done more for us as individual christians, than could be accomplished by any other force or power in the universe; and next to God's unspeakable gift, it was his best boon to our sinful world. We have this Bible. We profess to value it above property, above health, above liberty, above life. Then let our efforts be earnest, persevering and faithful, for its universal diffusion. While we pray—

"Fly abroad, thou mighty Gospel,
Win and conquer, never cease,"

let us give wings to the Bible by multiplying translations of it in those languages in which it had not yet been translated, and by widely circulating it. There was not upon the face of the earth a single human being sunk below the reach of its blessing. There was no amount of ignorance which it could not dissipate. There was no form of guilt which it could not diminish, and there was no bitterness or sorrow which it could not assuage. It was given to call wandering sinners into the forsaken paths of truth, to pour upon the nations sitting in darkness and in the shadow of death the light of the Sun of Righteousness, and this it would assuredly accomplish.

REV. C. STANFORD, *of Camberwell.*—The committee of the British and Foreign Society might have thought they were carrying out the views of a large majority of the persons they represented in opposing the translation of the Scriptures in the mode which this society adopted; but whatever might be the duty of that committee, he thought the duty of this society was plain. It was to him plain as day that their duty was to tread in the footsteps of the great translators of Calcutta and the great men who went before them. They must be labourers and faithful to their trust, and if they originated any translation of the Scriptures, surely it was their duty to translate every word in God's book to the very best of their knowledge, not to conceal any fraction of truth, not to misrepresent or merely transfer any single word or statement in it. This was a principle that they held not for themselves alone but for everybody. It was not taking their stand on a denominational project, but on a great broad principle.

REV. D. WALSALL, *of Bath.*—If the British and Foreign Bible Society would translate and distribute the Old Testament, in which they agreed with the Translation Society, the latter would take care of the New Testament, in which the disputed word occurred.

BAPTIST IRISH SOCIETY.

The Chairman, EDWARD BALL, ESQ., M. P.—When we come together on these occasions, we should remember that we do not come together to be amused and to be entertained, but we come together to contemplate how we may best advance the interests of our great Master. It is a subject of gratification to all of us that we are continually called together for the purpose of considering some object, of holding some meeting, of contemplating some new effort that has been made, some auxiliary formed to the Bible Society, or to the Missionary societies, or to some benevolent object; institutions which constitute the glory of our country—which are strong manifestations of God's Spirit blessing our country, and evidences to all of us, that the prayers that are put up by the saints upon earth are continually answered, and that the answer that God gives to us is this,—that his kingdom is coming, that his glory is advancing. The Chairman then referred to the recent awakenings and revivals as a great work of God, for we must believe that was his work if we believed the bible.

REV. CHARLES KIRTLAND, *of Canterbury*.—For some time past the minds of christians in all countries had been much occupied with the subject of revivals. In 1858, intelligence reached England of a remarkable movement in the American churches, and twelve months later came the tidings of a marvellous work nearer home, attended with physical manifestations which, while they drew universal attention to the awakening, created in many minds a suspicion as to its genuineness. The startling prostrations were ascribed to the impulsive and fiery temperament of the Irish people, which, it was said, always exhibits itself in wildness and extravagance when acted on by powerfully exciting causes. But it was forgotten that the genuine Celtic character always became modified as they approached the north, until the peculiarities of the Scottish character prevailed over the Irish. After so much had been spoken and written about those physical prostrations, he would make only a passing allusion to them. And here he might express his conviction that they remained a mystery to this day. The friends of the awakening had attempted to explain them, its foes to explain them away, and both had failed. Every man's philosophy had been at fault, and the conclusion at which wise men had arrived was, that they must be accepted as a wonderful and outstanding fact, accompanying and aiding the revival, but, so far as they could understand, not essential to the spiritual work. In some instances they might have been the effect of sympathy, in others of intense, protracted, and exhausting excitement, but the great majority of cases assumed a type which neither sympathy nor excitement could have produced. In dealing with such manifestations, so perplexing, so mysterious, and in many respects so awful, reason was folly, and faith was wisdom. Mr. K. then related several remarkable facts, especially some which came under his own observation, when on a visit to the scenes of revival in Ireland, in January last. With regard to the effect of the revival on public morals, the inquiries were equally satisfactory, and the statistics recently published in *The Times* with reference to an increase of drunkenness in Belfast, were in direct opposition to information he had received from ministers, working men, and policemen, all of whom bore an opposite testimony. In different parts of the province officers and privates in constabulary stated, distinctly and emphatically, that drunkenness and other crimes had fallen far below the average of former years. Throughout the whole of his journey in the district of the revival he heard but one profane expression, not a single obscene word, and saw only three persons who were intoxicated. In taking farewell of that favoured province, his heart swelled with grateful emotion when he thought of what God had wrought. Oh, might the great wave of living water again flow over Ulster and spread beyond! Might He who said to the north, "Give up," say to the south, "Keep not back!" Then would they see a noble race, now crushed by a degrading superstition, casting off the shackles which priestcraft had imposed on them; then, on moor and mountain, from Cape Clear to the Giant's Causeway, amid the fair scenes of Killarney and the romantic grandeurs of Wicklow, would be heard, as one voice, the multitudes of freed spirits, saying, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, for he will teach of his law, and we will walk in his ways."

Rev. F. Wills, *of London.*—The committee had been pleased to honour him by sending him for a month to the north of Ireland, to the scene of the revivals. Ireland never possessed greater claims, nor were her appeals ever more earnestly and energetically urged than at the present time. Whether they considered the important ties which bound Ireland to Great Britain as an integral part of the United Kingdom, or called to recollection the sacred light which in ages long past illumined that beauteous isle and thence shed its radiance upon Britain and other lands; or if they referred to the long course of misrule, oppression, and superstition, which had characterised her rulers and teachers; or, if they came down to the present time, and, taking their stand in the centre of the province of Ulster, looked around on every side, they might see and hear that the time to favour Ireland, yea, the set time, had come. The benignant smile of the Almighty had been seen; the gracious interposition of the Holy Spirit had been powerfully magnified; and the efficacy of the atoning blood of Christ had been felt during the past year by hundreds of people in the north of Ireland. He felt persuaded he should carry the sympathies and best wishes of the meeting with him when he briefly related some few facts and incidents which he had seen and heard, whilst engaged in labouring in the midst of that noble and generous people, in connection with the evangelistic efforts put forth by the Baptist Irish Society. This awakening might be traced back to 1856, as the result, under God, of the persevering labours and prayers of one English lady, who, in the summer of that year, visited Ballymena, and in her domiciliary visitations, endeavoured to arouse the people to a sense of their spiritual condition. The first manifest proof of the good work took place in a man who lived in the village of Kells, near to Ballymena, Nov. 3rd, 1856: and, from the moment of this man's conversion, he, with a few others who were in earnest, ceased not to pray and labour for the good of others until, in the early part of the year 1858, it became manifest to the eyes of all that the Lord had begun a glorious work in the parish of Connor; numbers were savingly converted to God; the work moved on as a mighty wave, sometimes noiselessly, at other times like the roar of Sinai, that made the most sceptical "fear and quake." From Connor the work extended to Ahoghill, Ballymena, Ballymoney, Antrim, Belfast, Coleraine, Londonderry, and throughout the whole province of Ulster. In all these places, the ministers of the Gospel, of every denomination, were occupied day and night in ministering comfort to the distressed, in directing inquirers to the Lamb of God, and in preaching to the people who assembled by thousands to hear of the Saviour of sinners. He (Mr. Wills) visited Belfast, Ballymena, Coleraine, Giant's Causeway, Bush Mills, Portrush, Port Steward, and Londonderry, but was stationed principally at Coleraine, visiting and preaching in the surrounding villages. The results of the revival, as far as he had witnessed them, both in their moral and spiritual aspect, were highly satisfactory. He did not see an intoxicated person during the whole month he was in Ireland; 2,124 copies of the Scriptures were sold in one small district in three months, £124 being paid for them. Many, very many, half-hearted, lukewarm, indifferent, professors experienced new life, and every place of worship was well filled with anxious and attentive hearers. The spiritual results of the revival had been marvellously great. Many happy deaths had been witnessed, and many, very many, living witnesses declared what the Lord had done for them. Some of the most ferocious and abandoned men had been humbled, reclaimed, and become good, honest, christian characters. In support of these statements Mr. W. related many striking and very interesting incidents.

Rev. W. S. Eccles, *of Banbridge, Ireland.*—How different was the present meeting from the last which he had, under God, the privilege of addressing in Ireland. Dr. Evans was there, and could bear witness they held the meeting in a house which was one of the most ruinous wrecks in which a person would dare to sleep or to sit; yet it was a very large place and held a great many, and on the occasion he referred to, although the rain was pouring down through the roof, the house was so crammed that, as it were, another could scarcely have obtained admittance. After the service had proceeded till very near the close, a dear little girl of some twelve years old cried out, falling back, "Oh, Jesus! come to me! sweet Jesus! Oh, grant me one smile! Oh, Jesus! here's my heart! Oh, take possession of that heart! Lord, take it all! Oh, dont leave one corner for the devil! Oh, my heart! Lord, I want it to be thine! Oh, Jesus, accept my heart!" He went to this dear little child and conversed with her in the manner usually adopted in the case of the stricken ones; they had prayer and sang that psalm which had been already alluded to, and which was known in Ireland as the "Convert's Psalm." He could not say why, but it furnished the words in which the stricken ones, immediately after a measure of peace was gained, invariably desired to express their thoughts. But the people, as soon as they found that the dear child had experienced peace, were determined not to go. Another address was required to be given, and devotional exercises were engaged in. Mr. E. then related many more such instances of conviction and conversion, and in concluding said, a great work yet remained to be done. Dr. Wiseman had given them a challenge. It was a challenge of the most important character, and the battle was required to be contested in Ireland. Dr. Wiseman assured them that Ireland furnished the materials for the subjugation of the Protestant faith in England. Let them remember the eye of God was on them and on him. He (Mr. Eccles) had never spoken to them before, and he never might again, but his heart's desire was that they might all meet before the throne, and receive the "Well done" from their Lord.

BAPTIST HOME MISSIONARY SOCIETY.

The Chairman, B. Scott, Esq., *Chamberlain of the City of London.*—I have accepted the invitation to preside to-night at your anniversary with more gratification, because I do not see eye to eye with you upon every point of doctrine and practice. I accepted the invitation, as I said, with considerable gratification, while I was obliged at the same time to decline some invitations which were pressed upon me in connection with my own denomination, because I was delighted, in my own humble person, to respond to the sentiment of christian union. It is well known to many of you that it was my privilege during the last summer to see somewhat of that great work which God had wrought in the North of Ireland; and it has been my privilege, both orally and by means of the press, to testify that that was a gracious and glorious work of God. You will not be surprised, then, to hear me say that, in taking the chair to-night, there are feelings in my mind which I would outspeak on this occasion; I think every christian man is bound to testify of that which he has seen and heard for the edification of the church; and there are one or two things particularly which have been impressed upon my mind since I saw personally the outpouring of the grace of God. The first thing I would say, dear friends, for your encouragement, is, Go away, if you have never got the assurance before,—go away from this meeting to-night with the assurance that there is nothing too hard for God. I suppose that of all the districts which God could have selected, there was none, at least to my appreciation, where there was so much of cold heartless formality as there was in the province of Ulster, together with an abounding of that sin, the degrading vice of drunkenness. I have witnessed it before, and I have witnessed the change now, and my conviction is that there is nothing in all the difficulties that we have to contend with in the missionary work which God cannot accomplish if we will only believe in his power to do it. In the last half century it has been our blessedness to see a wonderful amount of machinery of organisation, of human agency set in motion for the conversion of the world; such an amount of organisation as never was called out before at any period of the church's history. We have seen created and constructed, and brought to their present point of efficiency, Missionary Societies, Home and Foreign, Bible Societies, Tract Societies, Visiting Societies, Temperance Societies, Church and Chapel Building Societies, and every conceivable form of organisation has been created and put in motion for the purpose of bringing about the salvation of the world. After having completed our organisation, and brought it by the blessing of God to its state of perfection, I think that the Church of God, if I may be permitted to say so, has been allowed to fall into a habit of relying on the organisation, because of its adaptedness, because of its perfection and the extent of its ramifications, and that we have seen Bibles scattered by millions, and tracts by tens of millions, and we have multiplied our preaching agents to thousands and tens of thousands, yet we have not seen the work performed proportionate to all the machinery that has been put in motion. And the reason is that we have overlooked the fact, that whether it be a physical machine or a spiritual machine, there must be a motive power applied to make the machine of any effect. I do think the lesson is this, that we must give God no rest till he supply the motive power to Christian agency. We want a great deal more of believing prayer, to set this machinery in motion, to bring down the blessing of God, if it shall be efficacious for the end for which we have designed it.

Rev. T. M. Morris, *of Ipswich*.—He feared that, however important this society might be, it was not yet fairly estimated by the denomination at large, for if they only looked at the meeting that evening, held once a year in the largest city in the world, and containing he did not know how many Baptist churches, they must feel that there was a certain want of sympathy for the Baptist Home Missionary Society. He maintained that the first and the main question in all matters of this kind should be, not a question of success, but a question of duty. They were bound to do their duty, whether they succeeded or not. They were bound to obey their Master's commands, and to go in the direction he bade. In every sense he would have the matter of christian duty rank higher than the question of christian success. But he would not entirely ignore that consideration, although he would not place it first; for he felt and thought that all must feel that there was abundant reason to thank God for the measure of success that had been granted. He always rejoiced to hear that Christ was preached; whether in a barn, or in a cathedral, or in a theatre. But, without being very much of a Conservative, he thought it was a question whether they were not going too far, or whether they were not exposed to the danger of going too far in that direction. Unless some measure of carefulness were exercised, they might find themselves in a position analogous to that of the Athenians of old—always seeking after some new thing. But so far as special efforts of any kind were productive of any special good, they were bound as Christians most thoroughly to sympathise with those who entered upon them, and to rejoice in their success. But the conviction had come across the country, that what was required to move the mind and heart of England, to raise her to a higher, nobler, and more blessed position, was not so much something new as that which was very old. What they required was not that the church of Christ should expend its energy in digging out new channels, but that in the old channel there should be a mightier, broader, deeper tide of life; then should we see everything else follow as a natural and necessary result. He was pleased to hear the chairman refer to the fact that something more was required to be done than merely to trust to the various agencies employed. He thought it likely that one curse of the Christian church was her trusting so much to mere organisation. Their activity was manifest chiefly in going to and from their places of worship, once or twice a week, to receive their portion of meat in due season. When we shall see every man and woman in the Christian church, not perhaps engaging in formal and special work, but in that which lies nearest to them, which they are best able by God's help to do, then would there be seen a glorious revival of religion. Religion must commence within the church, before it could be manifest without. He would suggest that each church should have a special district wherein to labour. Taking for instance a town of 40,000 people, having eight or ten Christian churches, he would give to each church a district containing 4,000 people, and there she might work advantageously, and with the most blessed results. He believed that by that means a much larger measure of work might be carried out than at present.

Rev. Daniel Katterns, *of Hackney.*—There were some sorts of well-doing that had a certain magnificence about them which made them popular. The operations of this society were carried on in such places that they could not possibly be accompanied with any degree of *eclat.* It was evident, therefore, that their brethren were actuated by no other motives than the ambition of winning souls to Christ. He objected to any ostentation in things that were divine, because when there was a credit in doing good, the motives could not be above suspicion. At the same time he hoped that no one present would construe his remarks into any reflection upon any movement of the present day, and in particular upon that recent movement of throwing open the public halls and places of public amusement for the gathering of congregations to hear the Gospel preached; on the contrary, nothing that had occurred in his recollection had been so satisfactory, whether as regarded the things that were proved by it or the promise of future success which it afforded. Among the things that were proved by it was the fact, that the working classes of this country were not, as had often been represented, adverse to the preaching of the Gospel; it was proved that they had no dislike to the ministers of the Gospel as such; it was proved that they knew how to appreciate honest endeavours to do them good, and that they were not slow to avail themselves of them. Another thing he thought was proved—that the Gospel—he meant the Gospel evangelically preached—was on the whole popular. Whatever advances might have been made by adverse principles in certain classes of society, it was quite clear that the people at large did not participate in them. What could the dry bones of a rubric do for them in comparison with the Gospel which contained life? And if this were so, what should they think of the state of our small towns, villages, and hamlets, which were not blessed with the light of evangelical truth, which the agents of this society were employed to convey to them; and how miserably lost to all vital truth must the people be, if it were not for the agents of this and kindred societies, who, knowing what true religion was, did their best to make it known to the people! We were living in a day in which many errors were rife in the church and in the world. He sometimes thought that our lot in this day was cast in the very thick of the great battle between truth and error. Influences of all sorts were seething all around us, and the testimony of the servants of God was precious everywhere, because there was error everywhere. However they need not fear for the ultimate result. They asked for no earthly power, no influence to help them, but relied solely upon the simple power and influence of christianity; let the truth as it is in Jesus have a fair field and fair play, and it would ultimately beat down all error, and raise itself triumphantly—a blessing to the world. He would, however, bespeak the sympathy of the meeting on behalf of their brethren who laboured for the society, under the difficulties and discouragements that beset them continually in the prosecution of their labours. In many places they had arrayed against them the influence of an entire parish, with the additional disadvantage of having all the institutions of the place—its schools and endowments for example—worked to their prejudice, squires of high degree and of low degree, nobles, members of both Houses of Parliament—who, by the way, laughed, instead of having blushed, in their seats, the other day, when told how fairly they were represented at the scene of brutality which was so unhappily notorious—where two fine men for two hours and three-quarters employed themselves in planting two hundredweight of fist in the human face divine, to the disgrace and scandal of two of the most christian and enlightened countries upon the face of the globe. He did not mention this to show how much the labours of this society were needed; he did not mention it to show how much education was needed; these were educated men—they were not poor men, they were not working men: if they had been they would not have paid £3 a-piece for the privilege of being present at that degrading and brutalising spectacle. Had they been poor men, he did not doubt that the police would have hindered it, or the amount of bail would have hindered it, or the Brighton Railway Company would not have taken them. No, it proved this, that the centre and the seat of all the practical heathenism that lingered in this country was not in the poorer class, but somewhere else; and it proved also that no amount of secular education, as it was called, was sufficient to redeem mankind from a gross brutality. But these squires of high degree and of low degree brought to bear all the weight of their local influence and property to bear upon—what? beating down the vulgar fanaticism, as they pleased to call it, and to preserve all the people within the bounds of a chilling formality; that was the secret source of the greatest part of the difficulties which their brethren had to encounter in the small towns, villages, and hamlets. If a poor person asked for assistance, the first question was, "Where do you go on a Sunday?" and if the answer was, "I go to the baptist church," he was told to go to the baptists for help. The same system was carried out with regard to children. Did a poor boy come to the day-school, he was asked what Sunday-school he attended; and if he was in the habit of attending a dissenters' Sunday-school he was not admitted to the national day-school. This was the case throughout the length and breadth of the land; their brethren had to encounter that difficulty day by day; and it was no wonder that it pressed hard upon them, and that in their sorrows and discouragements they should fly to the mercy seat of God for comfort and support. There was another thing about which he thought they would have something to say before long, upon the system of National Education. This was an open question a little while ago amongst the dissenters and baptists themselves. But he thought before long they would have the question raised up again of national grants for educational purposes. Now the question they would have to ask was this. Where does the money go to? How is it used? He would tell them how it was used. Except in the very largest cities and towns of the country it was used in this way. "Unless you come to our Sunday-schools you shall not go to our day-schools," and as it was come to pass in all the small towns and villages in the empire, there was no such thing as National Education. He did not enter into the question between voluntary and compulsory education; he left that to itself; but he did think it was a question whether one sect, simply because it was the Established Church of the country, was to divert and fashion to its own channels the resources set apart for the education of the people, to the detriment of every other denomination. He did think that it was a pleasing circumstance that the report which they had heard read could speak of some measure of success notwithstanding all the adverse influences with which they had to contend. There was a great deal of success which was not seen, and which might never come to light in the present world. An illustration of this came before him about ten days ago. After preaching in one of the London theatres, he was met by a woman who told him that he was the first person who led her to a knowledge of the Saviour and of the Gospel when he was a village pastor at West Drayton. If he had not preached at the theatre that afternoon he might have gone to his grave and not have heard of that instance of good which had been effected by his instrumentality. He believed there was much of this sort of secret good effected. In conclusion, he would say that he fully subscribed to the sentiments which had been delivered during the evening respecting the motive power, the Divine spark, as being the one thing needed to come down upon every train of usefulness. The church was watching for it—the church had been praying for it; let them not ignore the prayers that had been offered. They were in hopes that it would come—that it was coming. Let the churches be prepared for it. Let them remember that as Christians it would perhaps produce in them very startling effects; it might teach some of them how far below the level of their privileges and responsibilities they had been living. At all events, they might be sure that in this as in all other institutions of like character, it was not by might nor by power, but by the Spirit of the Lord, that any good was to be accomplished; and when they came to pray unitedly and universally for the gift of that Spirit, it would be an earnest that the blessing was about to come.

Rev. W. Barker, *of London.*—He had been struck with the remarks made by Mr. Katterns in reference to the brutal scene which occured a short time ago in this country. The spectators of that scene were not the working-men of England. From his acquaintance with the working classes he could bear testimony that they were not the last persons to receive the gospel. On the contrary, he had found that if they went to them with the simple gospel, feeling that they were sent of Christ to speak to them, they would obtain a ready hearing. He had himself stood up in the North of England in the midst of an intensely catholic district; he had been listened to by hundreds of Roman catholics, and had not received the slightest insult. He ascribed this to the fact that he brought the gospel before them in an uncontroversial form, and in the plainest language of which the English language was capable. Christ must be preached. With regard to the prospect of success, that was not to be the rule of our action in the cause of Christ. Pleasant as it would be to see souls converted in great numbers, success was not the rule. How often had the want of success driven the true-hearted minister of Christ more earnestly to the throne of grace than he would have gone there if his efforts had been eminently successful! Christ did not hold us responsible for results. It was an important question how far the people among whom they laboured were themselves responsible. He had long entertained the opinion that it was not God's plan that they should concentrate all their efforts upon any particular spot or country, but rather to act upon the diffusive principle. The Saviour himself acted upon this principle, and intended his disciples to do the same. He did not say this to discourage home efforts, but in regard to the charge which was brought against them, of neglecting home efforts in favour of foreign lands. This was disproved by the fact that the same persons who gave to foreign missions gave to home missions. The responsibility of the great ignorance of the masses in this country of religion, was taken from the Church and laid at the door of sinners themselves. Those who had only once heard that Jesus Christ came into the world to save sinners, were no longer in an indifferent position in regard to the gospel. How great would be the guilt of thousands in England upon this principle!

Rev. Mr. Wilson, *of Aberdeen.*—In his visitations to the district societies, he had met with much to discourage, connected with much to encourage. In one place, where many had to come from a distance, he found 150 people gathering together, from week to week, to pray to God for a special outpouring of his Spirit. In conversing with one missionary, he asked how he got on with respect to the Church? He said that the rector had told him, a few days before, that all the people belonged by law to him, and that he had invited them to come to hear him preach, and had interfered improperly. This was an instance of the clerical opposition Mr. Katterns had spoken of, but he was glad to say that, into every part of the country into which he had been, the Spirit of God was coming down and blessing their efforts. He rejoiced to think that the different missionary societies were all in regimental order, each one marching by itself, but all in unison. In time of war officers of different regiments might meet together, have the plans of the country laid before them, and concoct their schemes of aggression. So ought the different regiments in Christ's service to have their conferences of war. The Home Mission in connection with the Baptists formed one battalion, and the Independent Home Mission another; and standing there as the humble officer of one of those battalions, he would urge the necessity of conference, that they might go forward side by side, and might not all work in the same district. He was not, by any means, one who desponded in view of their present prospects. He was supported by facts in the belief that their never was a time since the days of primitive christianity, when so much was doing for the advancement of the cause of God. He had, only that day, heard an account from a gentleman, who said that a friend of his, being in Holywell-street, went into a house to have refreshment. As he asked God's blessing, some one walked up and said, "I believe, sir, you are a christian?" He said, "I believe I am." The stranger replied, "Come down, then, to our prayer meeting?" and he found that a prayer meeting had been going on for some time in that wretched locality. There were many other instances of a like description. The "Independent" society had never been in a more prosperous condition than at present. Only last week, Mr. Morley went down to Peterborough, and presided over a meeting of deputies from the surrounding neighbourhood, who had met to present facts with regard to the spiritual destitution of the county. These gentlemen returned with their hearts greatly warmed and blessed. The good produced by that meeting would be known only in eternity. The speaker then referred to the religious condition of the north-east of Scotland. He said he believed, before long, a state of revival would be the normal condition of the church in that country. These were facts which called upon and encouraged us to pray yet more earnestly that God would pour out his Spirit, and that times of refreshing might visit us from the presence of the Lord.

Poetry.

EARTH AND HEAVEN.

THE DEPARTURE FROM.

SHRINK not, O human spirit,
The Everlasting Arm is strong to save!
Look up, look up, frail nature; put thy trust
In Him who went down mourning to the dust,
And overcame the grave!
Quickly goes down the sun;
Life's work is almost done;
Fruitless endeavour, hope deferred, and strife!
One little struggle more,
One pang, and then is o'er
All the long, mournful weariness of life.
Kind friends, 'tis almost past;
Come now and look your last!
Sweet children, gather near,
And his last blessing hear.
See how he loved you, who departeth now!
And, with a trembling step and pallid brow,
O, most beloved one,
Whose breast he leaned upon,
Come, faithful unto death,
Receive his parting breath!
The fluttering spirit panteth to be free,
Hold him not back who speeds to victory;
—The bonds are riven—the struggling soul is free!

THE WELCOME TO.

Hail, hail, enfranchised spirit!
Thou that the wine-press of the field has trod!
On, blest Immortal, on, through boundless space,
And stand with thy Redeemer, face to face;
And stand before thy God!
Life's weary work is o'er,
Thou art of earth no more;
No more art trammelled by the oppressive clay,
But tread'st with winged ease
The high acclivities
Of truths sublime, up Heaven's crystalline way.
Here is no bootless quest;
This city's name is rest;
Here shall no fear appal;
Here love is all in all;
Here shalt thou win thy ardent soul's desire;
Here clothe thee in thy beautiful attire.
Lift, lift thy wandring eyes!
Yonder is Paradise,
And this fair shining band
Are spirits of thy land!
And these who throng to meet thee are thy kin.
Who have awaited thee, redeemed from sin!
—The city's gates unfold—enter, O! enter in.

Reviews.

The Denominational Reason Why, giving the origin, history, and tenets of the Christian sects, with reasons assigned by themselves for their specialities of faith and forms of worship. London: Houlston and Wright.

THE Compiler of this volume must have expended much time and labour in gathering the large amount of valuable information it contains, for 1138 questions are answered more or less extensively. The answers are chiefly from the recognized writings of the denomination referred to. We furnish a specimen.

"*Why do the Free-will Baptists differ from the other Baptist denominations?*

Because of the decidedly anti Calvinistic sentiments which they entertain. Upon this point they are even more decided than the General Baptists. Men are capable of voluntarily accepting or rejecting the offer of everlasting salvation. Immediately after *death* men enter a state of happiness or misery, according to their character. At some future period, known only to God, there will be a *resurrection* both of the righteous and the wicked, when there will be a general *judgment*, and all will be judged according to the deeds done in the body; the righteous to be admitted into eternal happiness, and the wicked assigned to eternal misery.

The Free-will Baptists are most numerous in America, where they originated in 1780. Elder Benjamin Randall, more than any other man in the providence of God, may be regarded as the founder of this denomination. He was born in Newcastle, New Hampshire, in 1749, where he lived until of age, during which time he obtained a good mercantile education. From a child he was much accustomed to serious meditation and deep religious impressions. He did not, however, experience a change of heart until his 22nd year, when the distinguished George Whitfield was the instrument, under God, of his awakening and conversion. It was not long before he became convinced, in spite of his early education, that believers, and they only, were the proper subjects for Christian baptism,' and that immersion was the only Scriptural mode. He was baptized in 1776, and united with the Calvinistic Baptist Church in Berwick.

Very soon after this he commenced preaching; and within the first year he saw quite a revival under his preaching, in his own native town. It will be proper here to remark that Mr. Randall possessed strong and brilliant powers of mind; and though he was not liberally nor classically instructed, yet with a good English education to set out with, by close application and untiring diligence, in a few years he came to be well informed in general knowledge, and especially in Biblical literature and practical theology; to which may be added a clear knowledge of human nature, and deep and fervent spirituality. His soul also drank deeply into the doctrine of a *full* and *free* salvation. From Newcastle and adjoining towns, where he both met with violent opposition and saw many souls converted, he extended his labours more into the country, and himself soon removed to New Durham. There a great revival commenced under his labours. The work spread also into adjacent towns. About this time Mr. Randall was several times called to account for his errors, that is, anti-Calvin sentiments. In one of these public meetings, held July, 1779, at the close of the discussions, it was publicly announced by the leading minister, that he had 'no fellowship with Brother Randall in his principles.' To which Mr. Randall immediately responded, 'It makes no difference to me who disowns me, so long as I know that the Lord owns me; and now let that God be God who answers by fire: and that people be God's people, whom he owneth and blesseth.' In this way was Mr. Randall pushed out, and forced to stand by himself alone. The same year the church in London and Canterbury, with its minister, and the church in Strafford and minister, protested against Calvinism, and stood Independent, until at an early period they came into the new connection. By these ministers Mr. Randall was ordained, in March, 1780; and on 30th June, same year, he organized, in New Durham, the first Free-will Baptist Church. 'This,' in his own words, 'is the beginning of the now large and extensive connection called 'Free-will Baptists.'"—(Rev. P. S. Burbank.)

Question, 860, is on Washing the Saints' Feet," a custom which is only observed at this time by a portion of two or three of the churches. But we regret that a question was not asked and answered on the decided stand made by the Free-will Baptists against all participation in any form with the advocates or supporters of slavery.

Calamity Sanctified in the Martyrs of Tierra del Fuego. A Sermon by the Rev. Charles Stovel. London: Houlston & Co.

PERHAPS no part of our earth presents a more repulsive aspect to the view of the scientific traveller or the christian missionary, than the region of Patagonia, at the extreme point of South America; whether we refer to its rough physical phenomena, or the character of its savage inhabitants. For nearly forty years every attempt to reach the people with the gospel has only resulted in disappointment and loss. The fate of Gardiner and his companions must be yet fresh in the recollection of our readers. And now eight more valuable lives have been sacrificed in the noble attempt! Who will go next, and venture their lives in the service of the Captain of Salvation? for as surely as Malakoff and Sebastopol were at length taken, so must Patagonia and Tierra del Fuego be won for Christ.

Mr. Stovel, in the course of his sermon from Heb. vi. 11, 12, furnishes much affecting information respecting the sufferers, as well as a copy of a touching letter from the widow of Captain Fell, who commanded the last expedition, and who, with seven others, were stoned to death by the natives when assembled on the shore for Divine worship, one only escaping to tell the mournful tale. Mr. S. says:—

> "Patience of hope in Gardiner assumes the features which distinguished the Apostle Paul. In Captain Fell a greater resemblance is found to the first martyr. Like Stephen, he had to endure the action of an infuriated mob. Rage in the tribunal at Jerusalem and in the Patagonians led to the same result. The Jews on Stephen and the Fuegians upon Fell, rushed with furious passions all inflamed. Both fell in the same cause and by the same instruments, for both were stoned to death. But the reward of faith and hope appears to be declared in the thing that was revealed to Stephen, 'Behold,' he says, 'I see heaven opened, and Jesus standing on the right hand of God!'—as if the Saviour had risen up from His throne, where He sits until His enemies be made His footstool, that He might look upon His suffering martyr, and pour into his soul the peace which would make him rejoice in death.
>
> I knew intimately the experience of my brother Fell, received him into the Church, baptized him into the body of Christ; and

I have rejoiced in his devotedness from that day to this. Not without sympathy a tear falls upon his grave: yet still I cherish gladness in his devotedness and victory. From the commencement of his profession God seems to have trained him in the sympathy which the Saviour himself felt for the spiritual wants of mankind. He and his associates in martyrdom had no peace until they found it in Christ, and then by a right appropriation of His atonement, rejoicing in hope of the glory of God, they rejoiced in tribulation also, and finally gained the victory."

"By prayerful efforts, extending through thirty-nine years, from 1821, when Gardiner first began to pray for Patagonia, to this present year 1860, in which we mourn the death of fifteen martyrs offered up to God in this His work of love, the life and power of Christian zeal has raised above Sectarian frivolities the love of souls in ruin, and the love of Christ, who died for their salvation. Williams was a Methodist, Gardiner, Maidment, and Phillips were Churchmen, but Fell was a Baptist; the rest were learners at the feet of Jesus, and all appear in faithful self-devotion to their work. Compromising nothing of what they knew to be the Saviour's will, they served without the Papal affectation of infallibility. They served, endured, and testified as *one* in Christ, who loved them all, and blessed them all, and in whom they have all reached their crowns. They had commenced without compromise fellowship in a life against whose operation there is no law. They loved and learnt together at the feet of Jesus, in whom they found their life, their righteousness, and peace. Like separate burners in the lantern of a lighthouse, lighted at the same fire, and sustained by the same supply of grace from God, they poured the radiance of their example over the dark and troubled sea of sinful life, shining as one; leading souls in danger to their only refuge, and warning souls in sin against the common, unavoidable, and everlasting disaster."

Correspondence.

SANDERS J. CHEW AND BOND STREET CHAPEL.

WE have received a "Copy of the answer sent by the church meeting at Bond Street chapel, Birmingham, to the three Trustees (Messrs. Butler, Hadley, and Duke), who were so anxious to obtain possession of the said chapel," with a request that we would "be good enough to insert the same." On receiving the "copy" we immediately read it, and as quickly concluded that we would not; and it now appears that it was well we did not. The copy was dated "June 12th," but on the 20th we received a request from the person who sent it, of whom we know nothing, that we would omit a sentence reflecting on Mr. Duke. This we did not like, for if the "answer," as stated in his previous note, had been "sent" to the "three trustees," why wish us to omit any part of it? Another thing we notice in the quotation we have given above from his first note, where the writer says, "who were so anxious," *were*, as if they had ceased to be so, or had found it to be useless. We dont like such shuffling. Indeed the "Answer" itself is altogether of the same character. We have nothing to say in reply to E. J. and T. M. No amount of special pleading, from whatever quarter, and especially from parties interested in its retainment, can justify, morally or legally, the occupation of Bond Street Chapel by Sanders J. Chew and his supporters.

Christian Activity.

THE SABBATH IN BIRMINGHAM.

THE Rev. Canon Miller, at a recent meeting of the Sabbath Observance Society, said:—

"He would now proceed to narrate the recent course of events in the town of Birmingham. It appeared that in September last, out of about 7000 shops in that town, 1689 were open on the Lord's-day. He wished the meeting to understand that the clergy and ministers of religion, as a body, had in reality nothing to do with the movement: it originated with the Watch Committee of the Town

Council. A little conversation took place in that Committee, which was reported in the public newspapers: a few friends combined together, and in the course of two or three days 2500 shopkeepers, many of whom were Sunday traders, memorialized the Watch Committee to enforce the law, being supported by about 1500 Sunday-school teachers in a similar memorial. Now, how did the Watch Committee act under these circumstances? He must say that they proceeded in the most courteous, wise, and christian manner. They published a respectful request, signed by the superintendants of police, to the shopkeepers, to keep their shops closed on Sunday. This was the first note of warning. 800 shopkeepers at once complied. A second placard was issued, warning those who persevered in opening of the consequences of doing so, and one-half of the remaining 800 complied. Up to this time nothing was done in the way of issuing warrants or laying information against tradesmen. The result was, that the Chief Superintendent of Police reported to the Watch Committee, that on one Sunday in last April there were not fifty shops open in Birmingham. The report did not include places in which there was a front room without shutters which might be used for the sale of articles; but, as regarded the shops, the superintendant reported that, having paraded a large district during the hours of Divine service, he did not there see a single shop open.

There were two or three facts in which the meeting might take interest. There was a memorial from 200 butchers, praying the Watch Committee to enforce the law, and assuring them that their own trade was almost unanimous in favour of its enforcement. What was the result of this movement? The licensed victuallers, or at least the more respectable portion of that body, had on the last three Sundays furnished only one case of drunkenness for the magistrates to deal with on Monday, although the population of Birmingham could not be less than 280,000; so close was the connection between the gigantic evil of sabbath-breaking and the gigantic evil of drunkenness.

To show the feeling of the people, he would mention two simple facts. There was a discussion in the Lord's-day Defence Committee, the result of which was, that at five o'clock on Friday afternoon a resolution, which he himself proposed, was carried; and in consequence of that, between ten and eleven on the following day and the next Tuesday morning, a petition was sent to the Town Council, with no less than 6150 signatures, in favour of the Lord's-day, the names being those of *bonâ fide* householders, tradesmen, working men, merchants, manufacturers, and so on.

As he perceived that a great deal of angry feeling had arisen in the minds of many of the people, and as the ministers of religion had not taken any part directly, and many of them even indirectly, in the struggle; he put forth an invitation, couched in the most friendly language, to the public generally, to attend a week-day special service at his church, where he promised to enter into the question of Sunday observance. The result was, that his church, which would accommodate about 2500 persons, was crowded from end to end by a congregation consisting almost exclusively of men belonging to the working classes, and he could truly say that such a congregation of working men he never saw before. He did not mean to say that all who attended went away with minds friendly to sabbath observance, but he would say that all appeared to listen most attentively, and that he had reason to believe that the sermon was attended with profitable and tranquilizing results.

They would see, from what he had said, in what manner this contest in Birmingham was carried on. It was not a case in which ministers of religion had been endeavouring to make men religious by act of parliament, but one in which the civil authorities had interfered to enforce the law. It was thought better that laymen alone should act, lest the question should be regarded as a parson's question; and the result had proved the wisdom of that view."

LONDON OPEN AIR PREACHING MISSION.

The committee of this active society in a circular lately issued say:—

"The return of the season most suitable for Open-Air preaching induces the Committee of the Open-Air Mission to stimulate the friends of the Society to renewed exertion.

The preaching at Races, Fairs, Wakes, and other crowded gatherings, where much good was done last year, will, it is hoped, be increasingly useful this season, and the members of the Mission will seek to improve every opportunity presented to them in travelling in England or abroad during their summer tours or holidays.

Permission to preach in the Parks having been lately granted, a vigorous effort will be made to occupy this field.

It must be obvious that the diffusion of intelligence and information on this subject, the payment in some instances of travelling expenses, and the supply of Tracts, constantly expected and always found useful in all parts of England, entail considerable expense on the promoters of this work; and the Committee feel that those who *gratuitously* give their time, energy, and best services to the work, as members of the Mission, should not be called upon to defray the expenses which necessarily attend it. They, therefore, appeal (the funds being low) with earnestness and with confidence, remembering the help rendered before, expecting a renewal of the contributions from time to time generously confided to this Society, which have been disbursed with economy and with undoubted benefit, under the Divine blessing, to many of our fellow-creatures."

(Office, No. 1, Robert Street, Adelphi.)

Revivals and Awakenings.

NORTH OF IRELAND.

WE rejoice to find that the flame of Irish zeal to hear the gospel yet burns brightly, and that many waters cannot quench it. Mr. Eccles, of Banbridge, writes, June 1st.—

"Owing to the state of the weather, we have not yet attempted open-air services in Banbridge; but on the last Lord's-day evening, while Brother Gibson preached for me in the chapel, I went, by special invitation, to hold a field meeting in Ballinafern, a rural district about four miles distant from Banbridge. A popular Presbyterian minister, who has taken a prominent part in the Revival, was to assist me. The weather was most unfavourable. It rained so heavily I was quite wet when I arrived at the place of meeting. My coadjutor, owing to the drenching shower that was then falling, after making but a few remarks, wished me to conclude with prayer. Immediately on my pronouncing the blessing, a farmer, who was present, addressed the crowd, and said, 'I think, friends, were we to go to Anaghlone meeting-house, Mr. Eccles would give us a sermon.' This place of worship, by the way we must go, was fully a mile distant. Through rain they had come, they had remained under the rain during Mr. White's address, and now would this much-enduring people encounter a further drenching in going such a long way through mud and mire to stay in their wet garments for my sermon. Upon my remarking that 'if they desired it I was at their service,' the cry instantly arose in several quarters, 'Desire it, sir? aye, that we do!' and with one consent the crowd turned in the direction of the chapel. You can better imagine than I can describe my feelings on the occasion. The place of worship I found, on my arrival, already filled. During the singing and prayer there were indications of the Divine presence. My subject was the words of Jacob, 'The Lord is in this place.' I was hardly half through the remarks I intended offering when from several pews before me and on either side arose the cry of the stricken, which, I doubt not, you remember well. Fourteen were prostrated. To proceed was, of course, impossible. We seemed bowed beneath a weight of glory. All realised

'The speechless awe that dares not move,
And all the silent heaven of love.'

After preliminary attention to the stricken, the congregation joined with me in singing the first part of the fortieth Psalm. How we did sing it! How evidently the Lord was in that place! We seemed to tread the streets and to breathe the atmosphere of the New Jerusalem! I remained conversing and praying with the stricken till, on account of the wetting and my fatigue, bodily infirmity precluded further effort. May all the neighbourhood soon enjoy scenes like that which then gladdened our hearts in Anaghlone."

Narratives and Anecdotes.

ARMENIA.

The intelligence recently received by the American Board of Missions from Northern Armenia, is of the most interesting character. That light from heaven which has now, for months, been in such an extraordinary manner breaking in on the darkness of Ireland, appears to be glancing on the wilds of Asia, and awakening numbers there from the dead sleep which has scarcely before been broken. At Breisa, under the date of March 3, we learn that for more than two months, on every evening except Thursday, when the weekly lecture is given, a prayer meeting had been held from house to house, among the brethren. "The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren on that day seemed to experience an almost overwhelming sense of sin. Some, who have already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to the missionaries that day, almost in despair, and, with bitter tears, begged to know whether they thought their could be any hope for them. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to labouring for those who are still in darkness."

Mr. Barnum, by whom these particulars were communicated, in writing again, two months later, from Constantinople, communicates the intelligence sent by the native pastor, that the work has received a new and remarkable impulse. "The members of the church were more active than ever, and in the bookstore and market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and were so persistent, it was difficult to get rid of them, and find time to eat and sleep." He also says, "From all parts of our mission we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people." "Never before has the prospect of reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he could speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults; and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a bible (though our bookseller did not recognize him at the time), but, unfortunately, not a single copy of the Turkish scriptures could be found."

Another missionary, Mr. Wheeler, of Kharpoot, returning from a tour in the eastern part of the district, expresses himself as rejoiced by the signs of promise; such as an increasing demand for bibles and for instruction in the art of reading, and a greatly improved state of feeling.

Mr. Parsons, of Baghchajuk, describing a series of meetings held during a time of unprecedented religious interest, says, "We have never had more precious meetings for prayer and christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; mammon tried its power to retain its worshippers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not by the truth, but to oppose the truth. Then came help from abroad. At one time we had four Vartabeds (bishops) in the town. But the Lord has wrought by his Almighty Spirit. The leaven has been working, and the good seed is widely scattered."

In Southern Armenia, also, there is an unusually awakened state of the public mind. The testimony of Mr. Schneider, the missionary at Aintab, is that, "though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab, has the Armenian population been so much interested in these matters. Reading and examining the scriptures, conversations, inquiries, and discussions, have become exceedingly common. One marked result has been a decided increase of the sabbath audience; for the last few sabbaths, their could not have been many less than one thousand hearers. As a whole, the state of things in Aintab is very hopeful." "Not by might, nor by power, but my Spirit, saith the Lord of Hosts," is the burden of each story of revival. It is from the depths of self-abasement that the cry arises which calls down the Spirit from on high.

Mr. Barnum's remarks on this point will be read with earnest attention at the present time.

"The only instrumentality which has been employed here is prayer. Next to a sense of sin on the part of christians, has been a conviction of weakness. The question has often been asked, how can it be that we, a mere handful of weak, ignorant persons, in the midst of so much darkness, ourselves sinners, and deserving only God's displeasure, how can it be that we, by our feeble, faithless prayers, can move the great God, and incline him to come among us and display the wonders of his grace? and then, with the conviction that the salvation of others was in a good measure depending upon our fidelity, how often has a trembling soul exclaimed, 'Who is sufficient for these things?' Often have these humble christians said, 'If we could only know that others were praying for us—that our brethren in America were praying for us—what encouragement it would give us to labour and pray; for, perhaps, the Lord would hear their prayers in our behalf.' Never before have I been so deeply impressed with the value of the prayers of other christians, or felt so dependant upon them; and if I could now raise a shout which should reach across the ocean, it would be, 'Brethren, pray for us.' The majority of these christians are weak and inexperienced, being themselves but recently emerged from the darkness of superstition. The pastor of this church has several times said to me, 'I would gladly go down on my knees to christians, and would kiss their feet, if I might thus incline them to plead with God in our behalf.' No, dear brethren, but a small part of your duty is discharged when you give of your gains to support the cause of Christ in foreign lands. According to the confession of all christians, these human instrumentalities are of no possible avail without the influences of the Holy Spirit to give them vitality and energy. And the Spirit is given in answer to prayer—not a general, formal petition for the spread of the truth, but an ardent supplication from hearts which feel the full power of the words upon their lips. When the church shall become prepared to give the whole heart to Christ, and to pray with the whole heart, then shall we see the kingdom of God coming with great power in all lands. In the divine economy, the poor widow's mite, borne upon the wings of her faith and her prayers, is a more powerful means of good than the thousands which are given from the stores of plenty, with the feeling that, in the mere giving, duty is satisfied, and even merit acquired. Sad as would be the consequences to the missionary work were the funds for carrying it forward to be cut off, this is by no means the worst calamity that could befal it. No poverty is so deep as to hinder any christian—man, woman, or child—from rendering the most important service in carrying forward the cause of the Redeemer, if he will only bear this cause continually upon his heart to the Master himself, and 'give him no rest till he establish, and till he make Jerusalem a praise in the earth.'"

The Scotch Baptists.—This denomination was founded in 1765, by Mr. Carmichael, who had been pastor of an Antiburgher congregation at Cupar, in Angus, who having changed his views on the subject of baptism, repaired to London to undergo the ceremony according to the manner of the Baptists. The rite was performed by Dr. Gill. Upon Mr. Carmichael's return from Edinburgh, he administered the ordinance to five of his friends, and thus laid the foundation for the denomination.

Baptisms.

Rickford, *Somerset* — On sabbath morning, June 17, after a discourse by Mr. P. Gast, of Appledore, Mr. Thomas Bowbeer, one of the brethren connected with the Bristol Itinerant Society, baptized six followers of Jesus in a beautiful stream of water, which runs through a lovely valley under the Mendip Hills. Although it was a very stormy morning a large number of persons were present. In the afternoon three of those baptized were received into church fellowship at Rickford; the other three we purpose receiving into the church at Redghill on the first sabbath in July. It was truly a gracious season. The presence of the Master was manifestly with us. We rejoice to add there are others waiting both at Redghill, Rickford, Newchurch, and Chew Magna to follow their Lord in his ordinance. We have had quite a revival at Redghill. Some of the young men who were accustomed to annoy and disturb the congregation, one especially, who was a great swearer, now meet with us regularly for prayer and praise. To God be all the glory! G. D.

Leominster, *Herefordshire.*—We had the pleasure of receiving four friends by baptism on the first Lord's-day in April. In the evening one of these, a young man, preached from "Repent, and be baptized, every one of you." After which the candidates were received at the table of the Lord. Again, on the first sabbath in July two more thus followed their Divine Lord. Such instances of voluntary self-dedication to Christ contrast strongly with the unmeaning, unedifying, and unprofitable custom of infant sprinkling. G. B.

Weston-by-Weedon, *Northamptonshire.*—We had a baptismal service on the first sabbath in May, and another on the second sabbath in July, and we expect to baptize again in August, for we have more waiting for the privilege of thus obeying their Lord.

Ruardean, *Glo'stershire.*—Mr. Mountjoy baptized two believers in the Saviour, June 23; and on July 1, five more thus put on the Lord Jesus. We had overflowing congregations, and found the services to be times of refreshing from the presence of the Lord.

Landbeach, *Cambs.*—I am happy to report that on sabbath morning, July 1, our pastor, Mr. J. C. Wooster, after an impressive sermon in defence of believers' baptism, immersed nine believers in Jesus—one male and eight females, all young people except one. Three young females were teachers from our sabbath school, with their beloved superintendant and his wife; another was the daughter, and one the grand-daughter, of our elder deacon; and two the son and daughter of our junior deacon. The congregation was large and attentive, and many were in tears. These were all added to the church in the afternoon; and we have others now inquiring for the good old way. M. C.

Hatherleigh, *Devon.*—The ordinance of believers' baptism was administered here on Lord's-day, June 17, when four female believers thus put on the Lord Jesus before a crowded assembly. One was the daughter of one of our deacons, and another a young woman who had proposed herself as a candidate twice before, but was prevented by ill health. Another had been of that body, known among us as "Bible Christians." May the Lord bless both us and them, and make us all faithful unto death, and then give us the crown of life. E. P.

Taunton.—Three believers were baptized by our pastor, Mr. Green, on Lord's-day evening, June 3; and on the following Tuesday evening nine more were baptized. Six others were also baptized a short time ago. We rejoice that there are many more who, we hope, will soon thus follow their Lord and Saviour. W. D.

Isle of Wight.—I have the pleasure of reporting more baptisms in this "garden of England." At *Niton*, Mr. Horkin baptized four followers of the Saviour, June 17th. At *Wellow*, eight disciples of Jesus, after thus devoting themselves to their Lord, gave themselves to his people on July 8th. A. H. S.

Great Sampford, *Essex.*—On Thursday evening, June 14th, three believers were baptized by Mr. W. C. Ellis, after a sermon from, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Letterkenny, *Ireland.* — Notwithstanding continued and increasing opposition, the Lord Jesus is adding of the saved to the "little flock." On Wednesday, June 27th, four disciples, following the example of their Lord, were buried with him by baptism. The ordinance was administered by Mr. Elliott, in the river Swilly, in the presence of a considerable number of spectators. A very interesting service was also held in connection with the baptisms, when Mr. Storey gave a solemn and appropriate address.

Naunton, *near Winchcomb.* — Our esteemed pastor, Mr. A. W. Heritage, baptized nine believers on the first sabbath in June, viz., one male and eight females. Three were daughters of a recently deceased and honourable member of the church for upwards of forty years; two were daughters, and a third a daughter-in-law, of our senior deacon. We have cause to rejoice that others are inquiring their way to Zion, with their faces thitherward. R. C.

London, *Cotton Street, Poplar.* — On the first sabbath in July our pastor, Mr. Preece, immersed seven followers of the Saviour, most of whom had been in our sabbath school, or were from the families of our members. God has lately greatly blessed us. To his name be the praise!
J. S.

[London! How few are the reports we get from London—busy, bustling London! We wish we knew more of what is doing in this way in London. Who will spare five minutes, and spend one penny, in letting us and our readers know? Any friend is at full liberty to do this, "no man forbidding him."]

Helmdon, *Northamptonshire.* — Four young disciples of Jesus were baptized by our pastor, Mr. Hedge, on sabbath day, May 20th. One was a teacher, and another a scholar in our sabbath school. We have hope that others will soon follow the example these have given.

Rushden, *Northamptonshire. Succoth Chapel.* — Mr. Drawbridge had the pleasure of baptizing six believers in Jesus on Lord's day, June 24. These, with another friend, were added to the church on the same day.

Clayton, *near Bradford, Yorkshire.* — After a suitable discourse by our venerable friend, Mr. Henry Asten, on Lord's-day, June 10, six young disciples of Jesus were baptized. They were received at the table on the same day. G. A.

Whitestone, *Herefordshire.* — After delivering a discourse on the design of christian baptism to a large and listening audience, our pastor, Mr. Rees, baptized two disciples of the Holy Saviour on Lord's-day, June 10.

WALES.

Canton, *Cardiff, Welsh.* — Mr. Williams immersed three males and five females, July 1st. One was an old man, above eighty years of age. He had spent a long life in the service of satan, although he had oftentimes been the subject of strong convictions. He was so taken up with the things of this life, that, Felix like, he put off the concerns of his soul to a more convenient season. At length the Lord was pleased in his great mercy to bring this aged sinner to the knowledge of himself, and to give him peace and joy in believing. And now he wished much, ere he was overtaken by death, to make a public profession of his attachment to the Saviour; but as he was a very heavy man, and his limbs rather feeble from the increasing infirmities of age, the minister thought it advisable (he being a small man himself) to have the assistance of a third person at the baptism. Accordingly, one of the deacons led the aged candidate gently down into the water, and then placing his arms underneath him one side and the minister the other, he was immersed as easily as if he had been an infant. His only son, a very thoughtless man, caring for none of these things, was present, and witnessed the more than usually interesting and affecting scene. May it be the means of inducing him now, while the day of grace lasts, to close with the Saviour's offer of mercy, and to choose that good part that shall not be taken from him. I may also mention, that on Wednesday evening, July 11, Mr. Bailey baptized two male and two female candidates at *Hope Chapel.* J. J.

Cardiff, *Bethany.* — Mr. Tilly immersed three males and two females June 3, who were added to the church on the same day. On July 1, Mr. T. baptized four males and four females. It was rather a singular circumstance that one was an Englishman, another a Welshman, a third a Scotchman, and the fourth an Irishman. We hope that they are all one in Christ Jesus! They were all brought to the knowledge of the truth through attending the Weekly United

Prayer Meeting, which is doing so much good here, and to which this church, in common with the others in the town, are much indebted for the large additions that have been, and, thanks be to God, still continue to be, made to their number. These were all added to the church Again, on Wednesday evening, July 4, our baptistry was lent to the "Plymouth Brethren," who are here few in number, and, as yet, have no chapel of their own, but intend building one as soon as the necessary funds can be obtained. At present they hold their meetings in a school-room. After an address by one of their ministers, he immersed two males and four females. J. J.

Bethel.—Since my last report in March, Mr. Howe, our pastor, has baptized several candidates. One, an aged disciple, had been a Wesleyan many years. Others were young persons from the Bible class. May these be very useful in the service of their Saviour! G. S. S.

EVENJOBB, *Radnorshire.*—In the presence of about eight hundred spectators, nine believers were immersed by Mr. G. Cousens, of Kington, April 29; and on Lord's-day, June 24th, ten more were baptized by Mr. G. Phillips, of Mochdre. There were upwards of a thousand spectators present. The preaching service was held in the open air, the chapel being too small. A good impression was made upon the attentive audience. Many tears were shed. It was a day long to be remembered by those present, for it was a "refreshing season from the presence of the Lord." The church of Christ here is awakened in a wonderful manner, and we are glad to add that there are many more inquiring the way to Zion.

MILFORD HAVEN.—Five were baptized by Mr. Thomas, July 15, three of whom were from the sabbath-school. Our beloved pastor, although upwards of seventy years of age, appeared to be in the very best spirits, and said that he never enjoyed the exercise so much before. The ordinance was administered in the sea; and on the shore a most orderly and attentive congregation of about 2000 persons assembled to behold the scene. About 1500 tracts on baptism were distributed among the people as they were dispersing. Three others were added to the church by baptism in June, and it is expected that several more will soon be forthcoming. J. W.

GLADESTRY, *near Kington, Radnorshire.*—On Lord's-day, May 27, several hundreds met at the side of the brook near the above place to witness the ordinance of baptism administered. After showing the nature, subjects, and design of the holy ordinance according to the New Testament, four believers were baptized by Mr. G. Phillips, of Mochdre. And on Lord's-day, June 24th, three more were baptized, after a discourse from, "Leaving us an example that ye should follow his steps," by Mr. G. Phillips. The greatest order prevailed, and the assembly was very much impressed. There are many more desirous of following Jesus. The Lord is pleased mercifully to visit us with the copious showers of Divine grace. J. T.

MORIAH, *Radnorshire.*—We had a delightful meeting on the banks of the river Wye, June 17, when Mr. T. T. Phillips, our pastor, after an appropriate address on the law, the design, the subjects, and the mode of baptism, baptized a young woman in the presence of a large crowd of spectators, who listened very attentively to all he said. T. P.

SANDYHAVEN, *Pembrokeshire.* — After speaking for some time on the subject of baptism, our pastor, Mr. J. H. Walker, baptized two candidates into the names of the Father, the Son, and the Holy Ghost, on June 3. May the Lord continue such marks of his goodness! J. R.

HOLYHEAD.—On May 20, twelve believers were baptized; on June 15, two; and on July 14, three, by Mr. W. Morgan, our pastor. All were received into the church. I am happy to say we have many more waiting. One of those baptized was nearly eighty years of age. J. L.

BEAUFORT, *South Wales.*—After English and Welsh preaching by the waterside, Mr. Edwards, Welsh baptist minister of this place, baptized four candidates, June 17, who were, the same evening, received into church fellowship. A. F.

PONT LYFNI, *Carnarvonshire.*—On Friday evening, June 8, after a discourse on the nature and proper subjects of baptism, by Mr. Robert Jones, Llanllyfni, Mr. Owen J. Roberts, our minister, immersed one brother. J. S. H. E.

KNIGHTON, *Radnorshire.*—Ten followers of the Lamb were baptized in our river by Mr. Davies, of Presteign, July 15, when hundreds of spectators crowded the banks to witness the solemn scene. B. R.

Baptism Facts and Anecdotes.

BAPTISMAL HYMNS.

Come, ye followers of the Saviour,
Tread the path your Master trod;
He has called you, He has blessed you,
He has bought you with His blood;
He will lead you,
Living witnesses for God.

Buried in the spotless water,
Emblem of His blood-sealed grave,
May you rise o'er sin victorious,
Live for Him who died to save.
He will guide you,
Guide you through the swelling wave.

Though the worldling may despise you,
Welcome earthly shame or loss;
Know no other name but Jesus,
Tell of Calvary to the lost.
Precious Saviour,
We will glory in the Cross.

Jesus, Saviour, deign to bless us,
Perfect what Thou hast begun;
Lead us on from grace to glory,
Shouting, as we are marching home,—
Hallelujah!
Glory, glory to the Lamb!

—*Mrs. Macgowan, China.*

TO THE HOLY SPIRIT.

Descend, celestial Dove!
And make thy presence known,
Reveal our Saviour's love,
And seal us for thine own;
Unbless'd by thee, our works are vain,
Nor can we e'er acceptance gain.

When our incarnate God,
The sovereign Prince of light,
In Jordan's swelling flood,
Received the holy rite;
In open view, thy form came down,
And Dove-like flew the King to crown.

The day was never known,
Since Time began its race,
On which such glory shone,
On which was shown such grace,
As that which shed in Jordan's stream,
On Jesus' head the heavenly beam.

Continue still to shine,
And fill us with thy fire,
This ordinance is thine,—
Do thou our souls inspire;
Thou wilt attend on all thy sons,
Till time shall end, thy promise runs.

Sabbath Schools and Education.

THE CONDEMNED SOLDIER.

A Missionary related, at a public sabbath school meeting, this interesting and affecting fact. He said:—

"When I was in the West Indies, I heard of a soldier who had been condemned to die, and I wished to see him in his condemned cell. On applying to the gaoler, he allowed me to do so, on condition that I should be enclosed in the dungeon during the interval of meals, for some hours. That, in a West India dungeon, was not a very agreeable thing. However, as I had a sincere desire to talk with this man, I submitted to the condition, and was shut up with him. I found him an interesting young man; and, to my surprise, his countenance indicated pleasure, rather than grief, when I presented myself before him. I began to inquire relative to the state of his mind; and, to my astonishment, he told me that he had obtained salvation through the Lord Jesus Christ. He went on to detail, in a most interesting manner, how he had found his way to the Redeemer. Knowing that no pious person had previously visited him, I wished to be informed how he had obtained his light; when he gave me the following narrative:—'Oh! Sir, I was a scholar in a Sabbath-school at Nottingham. I was a very bad boy. I was expelled from the school twice, in consequence of my conduct. I cherished evil principles in my heart, because I was an exceedingly dissipated young man. In a fit of intoxication, I enlisted as a soldier, and, in a few days, left my native town. Soon afterwards, I was sent out to this country; and I fear my conduct has broken the heart of my widowed mother. After I had been in this country some time, I did not like the army, and deserted. I was apprehended, and flogged. I deserted again. I was betrayed by a companion, apprehended, and am now sentenced to die. When I came to this loathsome place, I was as dark and as ignorant of God as it was possible for any sinner to be. I meditated vengeance against the person who had informed of me, and against my Judges; and I thought that I would be amply revenged, if I could but escape from my place of imprisonment; but, when left alone to my own reflections, I thought of the Sabbath-school at Nottingham, and all at once the instructions which I received there, flashed upon my mind. I wept,—I prayed,—my heart was broken; and I found my way to that Saviour who had so often been named in the school to which I refer; and, blessed be God,' said he, 'he has manifested his love to my heart, and saved me from the fear of death.' The time came when he was led forth to be shot. When he arrived at the place of his execution, his conversation, and the whole of his proceedings, indicated the tranquility of his mind. He then knelt upon his coffin,—prayed for himself, for his regiment, for his mother, if still alive, and expressed himself in terms of hope. The commanding-officer appeared deeply affected, and evidently felt much reluctance in performing his painful duty. At length, however, in a tremulous voice, he said, 'Make ready!—present!—fire!'—and, in a moment, that interesting young soldier lay a bleeding and a lifeless corse. Here was bread found after many days. That Sabbath school teacher at Nottingham had no idea that he had done any good to this young man; when he left the school, he had no hope concerning him; and yet the seed, which had been scattered in Nottingham, produced glorious fruit in a West India dungeon."

Religious Tracts.

"BREAD ON THE WATERS."

On Emigrant Ships.—Dr. Fry, of Hobart Town, Tasmania, says:—"The first incident I will refer to occurred on board the emigrant ship in which I last sailed. I found a bundle of tracts had been pushed over the door of my cabin, and I found that a parcel had likewise been distributed to each individual on board, amounting in number to 180 persons. Now these tracts were not thrown away. Some had brought with them *their* tracts—packs of playing cards; but these of ours did good service. With the assistance of the doctor, a very pious man, a Wesleyan local preacher, and an old schoolfellow of my own, I was enabled to establish Bible classes throughout the ship. On the sabbath afternoon I saw a tract in every man and woman's hand, which formed a subject of conversation; and I know that those tracts were of incalculable benefit, and a blessing to many. That is the first incident I mention. It has been spoken of tracts, as if they were only to be given to the ungodly. That is a great mistake. For my part, as an old minister, I should be very sorry to think I could dispense with tracts. I find the Bible and the simplest christian teaching the best. I delight in a tract. It is to me a most gratifying thing to open a tract and read it. Tracts are, in fact, spiritual seed, which the people of God are scattering over the world. Seed scattered—does not that similitude convey to you that which takes place in the distribution of tracts? Does it not? I think it does. In Christ's kingdom there is work for every man, woman, and child. Well, how beautifully this distribution of tracts enables all, even the poorest lover of the gospel, to do something. Every little child can in this way be a teacher, nay, a preacher of the word."

On Steamers.—A christian, travelling on a steamboat, distributed tracts. While they were taken and read by many, a gentleman took one, and, folding it up, cut it with his penknife into small pieces; then, holding it up in derision, threw it away. One piece adhered to his coat; he picked it off, and, looking at it, saw only the word "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God"—"Eternity!" He went to the bar, called for brandy to drink to drive them away, but in vain; then to the gaming-table, to social intercourse and conversation; but those solemn words haunted him wherever he went, until he was brought a penitent to the feet of Jesus. What an encouragement to the christian traveller to sow seed by the wayside! In preparations for a journey, never forget the package of tracts. Scatter them, that you may thus win souls to your Saviour.

Intelligence.

BAPTIST.

FOREIGN.

PRUSSIA.—Mr. Lehmann has written from Berlin to thank his friends in England for the £2,253 12s. 10½d. they raised for him during his late visit for chapel building purposes. He says:—"Our dear friends will sympathise with me when I relate the reception I met with from my dear people. I left London by the Hamburg steamer on Wednesday, the 30th of May, accompanied by Mrs. Lehmann, who a short time previously had come over to enjoy and to admire for her lifetime England and its wonders; and after a very smooth passage, just between two very heavy gales which were so destructive to many, we arrived safely in Hamburg on Friday following. We rejoiced to find Brother Oncken and his family quite well, and also to see our dear son Joseph, who had come over from Lubeck, where he now labours under signal Divine favour and strength. After a day of deep interest and cordial transaction with the brethren, we arrived on Saturday afternoon in Berlin, being delighted at the terminus by the sight of our dear children and several friends. But a great surprise waited for me still. In the evening I was led by two of our deacons into our chapel, and how great was my astonishment when I found it quite filled with our dear members and friends, and entirely transformed by green garlands and flowers. At my entrance a hymn welcomed me solemnly. I was so overwhelmed by the sight of all my beloved ones and the display of their affection, that I sank down on my knees in adoration of Him who had thus wonderfully brought me home and crowned me with loving kindness. The 103rd Psalm was read, after which our choir got up and welcomed me by singing a beautiful poem composed and exercised by our dear brother Millard (your countryman); then my fellow labourer, the Rev. H. Thies, addressed me in the name of the church in a very affecting speech, pointing to a very splendid writing-desk, which along with several other nice things my people presented to me, and which he bade me to accept; after which the church rose again, singing a beautiful hymn, and then Brother Millard prayed most fervently and led our devotion up to the throne of grace. A printed programme, which was handed to me also, regulated all this. In conclusion, I gave them an address, in which I endeavoured to express the deep feelings of my heart, and to relate condensedly my proceedings in England, and the great things and love I had seen and experienced there, but that, after all, I felt extremely happy to be again at home and to enter into our glorious work. I then shook hands with all of them, thanking them with tears for their great love. On the following day, being Sabbath, I preached in the morning and evening to overflowing congregations, feeling extremely happy in this blessed work, but seeing at the same time how necessary the enlargement of our place of worship now is."

DOMESTIC.

KINGSGATE CHAPEL, HOLBORN.—On Monday, the 25th June, the friends assembled in the lecture-room to take tea. After which a meeting was held, the pastor, the Rev. Francis Wills, presiding. Several addresses were delivered by the officers and members of the church, in reference to the importance of personal and individual religion, and exhorting those present to earnest prayer, and cordial co-operation in extending the knowledge of the Lord in the neighbourhood of their place of worship. Mr. Shepherd May, one of the members of the church, on behalf of the whole, then presented the pastor with a purse of gold—the purse mounted in silver—and bearing the following inscription:—"This purse with its contents was presented to the Rev. Francis Wills, by the church and congregation worshipping in Kingsgate chapel, as a testimony of their esteem and appreciation of his labours amongst them, June 25th, 1860." Mr. Wills, in returning thanks, took occasion to refer to their new chapel, and the various institutions connected therewith, during the seven years he had laboured amongst them. Soon after his settlement it became absolutely necessary to take down the old meeting-house and rebuild their present chapel. The result was, that a considerable debt remained. Still there was no cause for despondency. They had a noble chapel, and the whole premises were freehold. The estimated value of the buildings were over £6000, and the remaining debt was £2300. He hoped by steady perseverance the debt would soon be considerably reduced. During his seven years' pastorate, 182 persons had been received into the church. One had been called to the pastorate and was settled over a church in the country. The sabbath schools were prospering; there were nearly 250 children in the schools, many of whom had been received into fellowship, and the whole of the teachers were in membership. The Compassionate and Christian Instruction Societies had been re-organised, and were now in a vigorous state of operation, having about 400 families under regular visitation, comprising a population of between 1400 and 1500 souls. Thus, upon a review of the whole, he considered they had abundant cause to "thank God, take courage, and go *forward*."

RAWDON, COLLEGE, *Yorkshire*. — The annual meeting was held in the library of the new building, at Rawdon, on Wednesday, June 27. A considerable number of ladies and gentlemen assembled, and the proceedings throughout excited great interest. The Rev. Dr. Acworth presided, and, after devotional services, conducted by the Rev. F. Edwards, B.A., called upon the Rev. T. Pottenger, tutor and financial secretary, to read the report, which commenced by congratulating the meeting on this the first gathering in the new college. In the erection, cost of ground, furnishing, &c., and in the loss upon the premises at Manchester, purchased some years ago, but resold, a sum of £12,000 had been expended; to meet which there were donations of somewhat more than £10,000; a few promises not as yet redeemed; and the value of the old premises at Horton. The number of students during the year in the college was twenty-six, so that it was quite full. Three, or at most four, vacancies would be left for the ensuing session; but a much larger number of candidates had presented themselves. Out of these nine had appeared for examination, and the committee thought so favourably of all that they much regretted being unable to admit more than the above number. A strong appeal was made for additional support, not without reference to the prospect of enlargement — a measure which the growing wants of the churches, and the increasing number of applications, already render highly desirable. The testimony of the examiners was highly favourable, as to the diligence and success of the students. The financial statement showed a balance in hand, less, however, than that of last year. After the report the usual resolutions were moved.

BRISTOL COLLEGE.—The annual meeting was held on Wednesday morning, June 27, at Broadmead Chapel. The attendance was not numerous, which was, no doubt, attributable to the rain which fell at the time of the meeting being held. Essays were read by Messrs. Reed and Rose, two of the senior students, who are about to leave the college to labour in India. That of Mr. T. F. Reed was on "Indian Missionary Enterprise," whilst Mr. T. G. Rose's subject was, "The Fruits of English Missions," and were both very superior productions. The Rev. F. Trestrail then ascended the pulpit, and read an excellent and appropriate address to the students of the college. The business meeting was then held in the vestry of the chapel, presided over by W. D. Horsey, Esq., of Wellington, Somerset. The report stated that there were at the commencement of the session twenty-one students in the college, seven of whom had left during the session, or were now leaving. Five others had been admitted, and one or two other applications remained to be decided. The reports of the examiners had been very satisfactory. It appeared that the balance due to the treasurer at the end of the previous year (£190 3s. 9d.) had been increased during the year to £395 18s. 3d. Several resolutions were then passed. The Rev. F. Bosworth, M.A., was appointed as third tutor, who will still retain his position as minister of King Street chapel. The president was desirous that £100 per annum should be considered as relinquished by himself in consideration of the increased expenditure of the society.

THE NEW BAPTIST HANDBOOK AND MANUAL.—Mr. Heaton, of Warwick Lane, London, says:—"A resolution was passed at the last meeting of the Baptist Union in favour of incorporating the 'Baptist Manual' with a 'Handbook and Manual of the Baptist Denomination,' which I intend to publish. I am very desirous that the handbook should be as *accurate* as possible, and as *complete* as is consistent with the limits to which I am obliged to confine myself. I venture, therefore, to ask for suggestions from friends as to the best way of producing a book that will serve *all* its purposes: I shall also be thankful if any who feel interested in the project, and who are possessed of local and general information, will allow me to submit proof sheets to their revision, and will favour me with their addresses for that purpose. By securing for the work—if I am fortunate enough to do so—the revision of a considerable number of friends residing in different parts of the country, I hope to be able to obtain a very near approach to accuracy, if not accuracy itself. I should add that, as the work is *now* in preparation, I shall be glad to hear from my friends as early as possible."

NITON, *Isle of Wight*.—On the 28th of June, the anniversary of Her Majesty's coronation, this village was the scene of unusual excitement. Our annual tea meeting usually takes place on that day, when friends from all parts of the island visit us. This time 331 persons sat down to tea, in two companies, in the chapel—a handsome little place—and which was on this occasion tastefully decorated. After tea a public meeting was held, over which our pastor, Mr. Hockin, presided, and several ministers and friends delivered addresses. The proceeds of the tea and collections amounted to £34., thus freeing the chapel from any further pecuniary burden.

LEE, *Blackheath.*—On Lord's day, the 24th June, the Rev. R. H. Marten, B.A., had the satisfaction of announcing to his congregation that the debt on their chapel and school-room was entirely liquidated. This gratifying circumstance is mainly attributable to the generosity of those gentlemen who, in the first instance, had kindly undertaken the responsibility of the contract with the builder. The chapel was erected in 1854, and when it was opened for public worship a debt of £2170 was sustained in equal proportion by Henry Wood, Esq., Joseph Warmington, Esq., and the late J. R. Bousfield, Esq. On the settlement of Mr. Marten, in the following year, these gentlemen generously determined to demand neither capital nor interest for three years, and at the expiration of that period Mr. Warmington announced his intention to remit entirely his claim of £722. John Bousfield, Esq., as the representative of his late father, also consented to do the same, provided the sum of £600 was paid to Mr. Wood on or before Midsummer of the present year, to which amount that gentleman, who is connected with the Independent chapel, Lewisham, had offered to reduce his claim. In the meantime a commodious school-room and vestries had been erected, involving an enlargement of the chapel, at an additional cost of £1316. At the anniversary last year another gentleman, James Allan, Esq., promised the sum of £120, provided this debt was also liquidated by Midsummer. Through the efforts of the congregation, assisted by many other friends, this has now been accomplished, and the whole of this freehold property, held in trust for its present uses, is thus relieved of all pecuniary burden.

SOUTHSEA, *Portsmouth.*—The friends at Paul's chapel, under the pastorate of Mr. J. Hunt Cooke, are now enjoying tokens of prosperity. Greatly needing school and lecture rooms, the foundations of a new building were laid July 5th, and after taking tea a meeting was held, the Mayor of Portsmouth presiding, and several ministers, both churchmen and dissenters, delivered addresses in favour of the object.

THE NEW SELECTION HYMN BOOK.—The trustees of the New Selection Hymn Book, at their annual meeting on the 20th June, had the pleasure of voting £348 to fifty-four widows of ministers and missionaries. The sum exceeds by £42 the distribution of any previous year, and raises the amount of the grants since the first publication in 1829 to £5615.

NEWPORT, *Isle of Wight.*—We have lately had a public meeting in our chapel, Dr. Wavell in the chair, to promote the objects of our county mission. Several ministers attended, and I am happy to state that Cowes is to have our first attention and help.

LETTERKENNY, *Ireland.*—Our first baptist tea meeting was held on Monday, July 9th. After tea Mr. Elliott presided, who stated that the principal object now in view was to devise means for procuring aid to build a suitable place of worship. There was now urgent necessity for action, as the present place was too strait for them. Mr. Storey then related the past history, present position, and future prospects of the church; and referred to the outpouring of the Holy Spirit in 1859, and the great blessing and increase which had followed. Mr. Charles Morgan, of Dublin, urged the friends to prompt and energetic action. The Rev. John Keed, of Cambridge, who had just arrived from Londonderry, then gave us a practical, encouraging, and cheering address, expressive of hearty sympathy with the struggling church. At the close a subscription list was opened, and the brethren, who are all of the humbler classes, gave cheerfully, "every man according to his ability." All were greatly pleased and filled with hope.

DOWLAIS, *Merthyr Tydvil.*—We are requested to return the best thanks of the friends at the English Beulah chapel, of which Mr. J. Williams is pastor, to those who have sent them a little aid to help them in the repair of their place of worship, and they humbly beg for a *little* more, if only a few postage stamps.

UXBRIDGE.—We had a most interesting service here on July 10th, to commemorate the settlement of Mr. G. Rouse amongst us four years ago. After a happy tea meeting we had a crowded chapel to hear Mr. Samuel Martin, of Westminster. We also had special sermons on the next sabbath, for we greatly need pecuniary help.

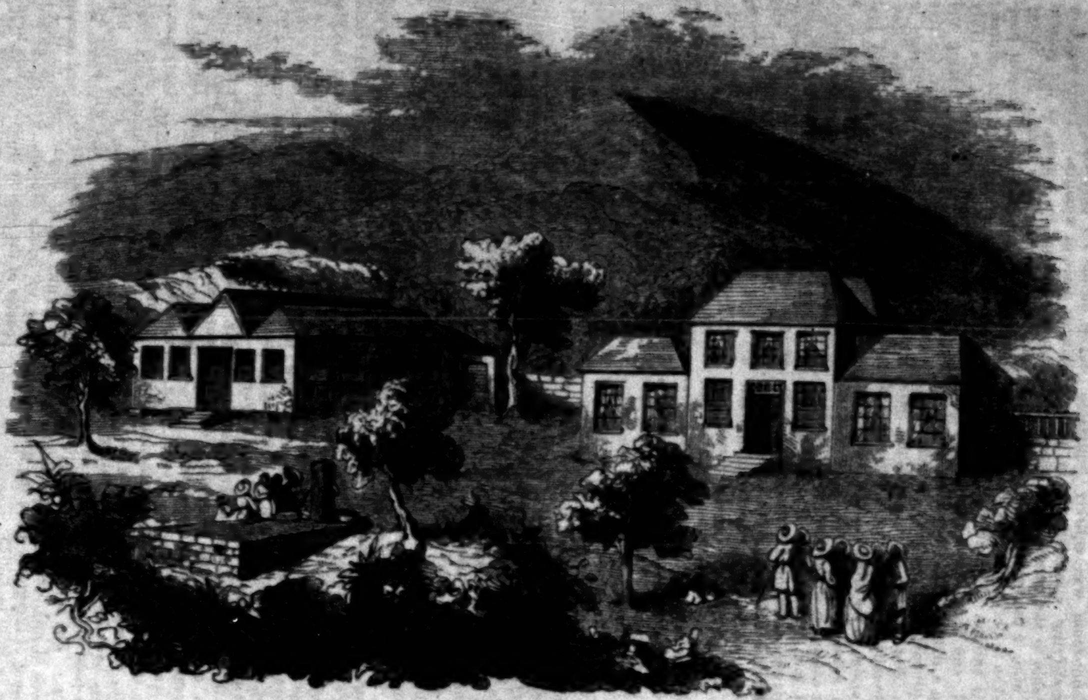
BADDALEY EDGE, *near Hanley.*—For some time the baptists of Hanley have had cottage preaching and a sabbath school at this place. Mr. W. Cope, of Hanley, having given the land, the foundation stone of a new chapel was laid by Mr. L. F. Abington, June 25.

NEWCASTLE-ON-TYNE, *Bewick Street.*—Mr. Walters, late of Halifax, met with a warm and cordial reception from the church and congregation, on June 19th, at a tea meeting of 400 friends.

COLERAINE, *Ireland.*—Mr. T. W. Medhurst, of Kingston-on-Thames, has received a unanimous invitation from the baptist church at this town, and will enter on the engagement in September.

RYDE, *Isle of Wight.*—Mr. J. B. Little, late of South Molton, was recognized as pastor of the baptist church in this town, on May 31st. Pleasing anticipations are now indulged by the friends.

EYEMOUTH, *Berwickshire.*—Mr. J. K. Grant was recognised as the pastor of the baptist church here, on June 18th, under promising auspices.



CALABAR INSTITUTION, JAMAICA.

MISSIONARY.

JAMAICA.

Having furnished at page 197 the "Tabular view" of the baptist churches on this island, we now give some extracts from the Report of the Union for the year ending February 1, 1860.

After referring to the expected visit of the deputation from England—Messrs. Underhill and Brown, the report proceeds to observe:—"In looking back on the past year, we are called upon to recognize the sustaining providence of God to the people in many parts of the island, in a season of deep distress. Though in two or three districts the seasons were favourable, in extensive circuits of country long and severe drought produced much suffering. In St. Ann, St. Mary, Metcalfe, Clarendon, Manchester, St. James, and other places, many of the people have been more sorely tried than perhaps in any period since 1838. The drought, accompanied with failure in the provision and staple products, involved many in distress, not only affecting the resources of the community but, we fear, producing an injurious influence on the moral and spiritual welfare of the members of churches. Multitudes, however, were graciously sustained during this trying period, and can bear testimony to the faithfulness of Him who has said, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

The past year has continued to witness great and glorious revivals of religion in America, and some parts of Great Britain. As we have listened to statements illustrative of displays of the riches of divine grace—the power of prayer, and the zeal of christians, our souls have ardently longed to see the clouds charged with spiritual blessings directed to this portion of the Lord's vineyard, and pouring their contents on the churches of this land. Hopefully have we waited to see whether days of refreshing were about to dawn upon us. In Feb., 1856, the Union passed resolutions, and proposed plans to promote a revival of religion; and though it is possible that in some cases the subject may have ceased to engage attention, yet the reports from the churches assure us that since that time, many of the servants of Christ have used various means to secure prosperity. One report says—'Efforts have been made in town and country to promote revivals.' Another—'Sermons have been preached to excite a scriptural desire for a revival of God's work, and a few persons are very earnest in prayer.' 'Earnest prayer has been offered for a revival of religion among us;' and again—'We would call upon our fellow christians to unite with us in praying for a revival of religion.' What then, we would ask, is the result of the prayers offered, sermons preached, and efforts made? Has there been a shaking among the dry bones? Are the blessed influences of the Holy Ghost poured out on the people of God generally? Do we see backsliders in multitudes returning to the Lord, and sinners converted and saved? Would that we could reply in the affirmative! Alas! the reply, save in a few instances, shows that the blessing has not yet been granted. True, in not a few instances, the gentle dews of grace have kept many plants from spiritual death, and the Saviour has lovingly manifested himself, and given peace and harmony among christians. Congregations, too, are generally pretty good. Still the truth forces itself upon the mind that spiritual life is not in healthful vigour. Hence such reports as the following:—'We cannot say that much has been done.' 'Deaths have been numerous, and exclusions still more so, while our restorations have been few and we have had no baptism.' 'There is much spiritual deadness among the members.' 'Peace has prevailed, and the congregations have been undiminished, but there has been no apparent progress.' Now, when it is remembered that the prosperity of a church is not to be measured alone, either by the size of the congregation—the sums of money which are raised for local and general objects—the beauty of the building—or the worldly respectability of the congregation, but by the DEEP-TONED PIETY of professors, who manifest an evident growth in christian graces, and who display manly activity in bringing sinners to Jesus, then we must acknowledge that as yet 'Jerusalem is not become a praise in the earth.'

It is with unfeigned gratitude that we record the pleasing circumstance that as last, so this year, death has not removed any pastor connected with the Union. We regret, however, to have to record the death of Mrs. Duckett, the wife of the Rev. A. Duckett. She died in peace, and has gone to receive her reward in heaven, and to be with Jesus for ever. The Rev. T. Henry has resigned the pastorate of New Birmingham church, which remains unsupplied. Two ministers, the Rev. W. Teall, of Lucea, and the Rev. J. Clark, of Brown's Town, were compelled to visit their native land in search of health. We rejoice to announce that the Rev. D. Day, of Port Maria, returned to his work in the month of June, and the Rev. J. Clark in November.

Shortly after the last annual meeting of the Union, the church assembling at Annotto Bay was plunged into deep distress through the destruction of the chapel and schoolhouse by fire. These substantial premises were erected in 1843 by the indefatigable efforts of the Rev. W. Lloyd, (then pastor of the church) at a cost of nearly £4,000. The chapel measured 65 by 63 feet, and the school-room 45 by 21 feet. It was the best building in the town, and was a credit to the denomination. On the night of April 14th a fire broke out in a neighbouring dwelling, it communicated with the chapel, and in a few hours the entire premises were destroyed, with the exception of the bare walls. It will cost between £1,700 and £2,000 to re build the premises. Appeals have been made to the churches and the public, and about £500 have been received. From a variety of circumstances, some churches in the Union have not yet made a collection, but it is hoped that every church will give a helping hand to our brethren in distress. The pastor, the Rev. Samuel Jones, proposes to go to England to collect funds towards the rebuilding of the chapel and school room. Earnestly do we hope that his zealous efforts may be crowned with complete success. May it not be well for the churches to consider the desirableness of insuring their buildings against fire. We believe there is only one chapel in the Union insured, and it may be a question deserving of consideration whether others should not be advised to follow the example.

We rejoice to observe from the reports that this subject and the repairs of buildings is engaging attention at some stations, as at Sligo Ville, Moneague, Ocho Rios, Point Hill, and Watford Hill. The work too, of purchasing, building, and completing places of worship, is going on at various stations. Montego Bay second church has bought and fitted up premises at an expense of nearly £300, of which about £200, with the aid of sister churches, have been paid. At Mandeville, in Manchester, the chapel, accomodating four hundred persons, has been completed, at a cost of £250, and is nearly paid for. Paradise Church, in Clarendon, has erected a temporary chapel in a populous locality, where the rivers will not prevent the people from going to or returning from the sanctuary. The buildings at Enon, in Vere, and Kettering, in Trelawny, have been roofed in. At Hayes, in Vere, a pastor's house is being erected, and at Unity, in Trelawny, Mount Peto, in Hanover, Vauxhall, in St. Elizabeth's, and Mount Merrick, in St. Dorothy's, materials and funds are being collected to raise substantial houses of prayer. Appeals for aid come from Hayes, Enon, Mount Merrick, Point Hill, Kettering, Unity, Vauxhall, while the church at Port Maria solicits the generous sympathy of sister churches, to assist in clearing a debt which has taxed the energies of the members, and which, with the welcome offer of the Deputation from England, the devoted sacrifice of the pastor, and the kind aid of friends, they are determined if possible to extinguish in a few months. May the friends of Zion experience the truth of our Lord's saying, that 'it is more blessed to give than to receive,' and indulge in the luxury of liberally helping those who are in need."

RELIGIOUS.

Sweden.—A Royal proposition tending to abolish the penalties of confiscation, exile, &c., pronounced by law against those who abandoned the official church, and voted by three of the four orders of the Diet, has obtained the force of law. The Government which proposed it has applied it in the most equitable manner. In a district in the north, where the pastors lack spiritual life, separatism has made rapid progress. The Consistory demanded that the State should at least punish the heads of the movement. The reply of the Minister of Public Worship has been quite different from what might have been feared. The Government refuses to interfere directly; it wishes the clergy themselves to act by persuasion, and it reserves its influence to fill the place of pastors by men of a living piety. Although the Minister does not say it directly, it is easy to infer from his letter that, in his opinion, it is the spiritual death of the clergy that is causing separatism, and that the remedy ought to be applied where the evil really is. Recent news from Sweden concurs in representing that their is a fresh awakening of religious life.

Harvest Preparatory Services.—It has been proposed that special religious services be held previously to the coming harvest, 1st. That gratitude to the bounteous Giver of all be aroused and increased, and our entire dependance on him acknowledged. 2nd. That the weak and wavering of God's people, who do the work of harvest, may be cautioned against their peculiar temptations. 3rd. That all Christians who engage in harvest work may be stirred up to adorn their profession, and seek to bring their fellow-labourers to a saving knowledge of the Gospel. 4th. That earnest prayer be made to God to uphold his people, to bless their labours, and to grant suitable weather for their work.

Independent Chapel Building Society.—During the seven years of its existence, it has given material aid to the erection of 120 chapels, containing 70,000 sittings; and, besides an income for last year of more than £3,000, it has now accumulated £4,000 towards the proposed Loan Fund of £10,000. It is thus scarcely possible to overrate the importance of the aid the society affords to the development of the Congregational body throughout the country, and on the principles now so distinctly laid down in the report of its committee, everyone must be rejoiced to find the society in such a condition of vigour.

The Missionary Barque, John Williams, which has been in the service of the London Missionary Society in Polynesia for the last sixteen years, has arrived in the West India Docks, and has thus completed her fourth voyage to and from the many important stations occupied in the South Pacific. She left Raiatea, her last port in the islands, on the 12th of March. She has returned with several missionaries and their families, all well.

The Tricentary of the Reformation in Scotland will be commemorated during the present month (August). It is proposed to hold a great aggregate meeting in Edinburgh, and raise funds to establish a Protestant Institute.

GENERAL.

Railway Accidents.—It appears by a recent return that in the five years between 1854 and 1858 inclusive, 408 accidents occurred on railways under the jurisdiction of the Board of Trade, being at the rate of 82 annually. Of the total number of accidents, 203, or nearly half, were collisions, and in 85 cases the trains left the rails. Ten accidents occurred at level crossings, 13 from entering stations at undue speed, 29 at facing points, 17 from explosions, 12 from fractures, 15 from persons in trains striking against bridges, &c., and 22 from miscellaneous causes. Not only are collisions the most numerous class of accidents, but they are also the most serious in their effects. 1,641, out of 2,068 sufferers in the five years (exclusive of servants) being classed under this head. In other words, 50 per cent. of railway accidents and nearly 80 per cent. of railway casualties arise from collisions.

The Prince of Wales before his departure to Canada, took his first step in public life by officiating at the laying of the foundation stone of the Lambeth School of Art, in the old Vauxhall Gardens. An address was presented to his Royal Highness, to which he replied with considerable effect and distinctness.

The Negro Race of the United States.—The relation of the races in 1860 will be:—Whites, 27,000,000; coloured (slaves 4,000,000, free 500,000), 4,500,000. The coloured race will make 14¼ per cent. of the entire population.

Crowned and Uncrowned Sovereigns.—Among the present sovereigns of Europe, three only have been crowned solemnly and according to ancient usages—the Emperor of Russia, the Queen of England, and the King of Sweden.

REVIEW OF THE PAST MONTH.

Monday, July 23rd.

At Home.—The Prince of Wales is on his voyage to Canada, and it is said that Her Majesty has written to the President of the United States respecting the expected visit of his Royal Highness to the United States.—Prince Alfred is expected to visit the Cape of Good Hope.—The Great Eastern reached New York in ten days and a half.—The Prince Consort opened the fourth session of the "International Statistical Congress" in London, this month, with an excellent address. Several hundreds of the most eminent men in Europe were present. Lord Brougham observing a black gentleman there, called out to the American Ambassador, "Mr. Dallas, here is a negro come to see you!" Mr. D. was dumb-founded, but Dr. Delany, the negro, rose and said, "Gentlemen, I am here as a *man!*" Ringing cheers followed this simple but dignified reply.—The House of Commons has contented itself by only adopting a protest against the action of the Lords in rejecting the repeal of the Paper Tax. The Bankruptcy Bill has been given up; and so, but with a bad grace, have the obnoxious clauses of the Census Bill. And so the Dissenters of England have beaten Palmerston and Disraeli united.

Abroad.—The King of Naples has proclaimed the constitution of 1848. A part of Garibaldi's army has attacked Mellazzo. But this day's telegraphs announce, "To avoid a civil war, the King (of Naples) has ordered the whole of Sicily to be evacuated," and "It is reported that Garibaldi has disembarked on the Neapolitan coast."—The report of proposals for peace from China were unfounded.—Ambassadors from Japan are now in the United States, an unprecedented fact.—Syria is at this time the scene of horrid massacres! The old feud between the Druses (idolatrous fanatics) and the Maronites (Christians) who occupy the mountain ranges of Lebanon, has broken out afresh. The old city of Damascus has been attacked by the Druses, and 500 persons are said to have been killed. Beyrout too, is in danger. France and England are sending out vessels to receive the Christians, and troops to quell the tumult, for the Turks cannot, or will not, act.—The last tidings from New Zealand are unfavourable, the rising of the natives was not put down.—Jerome Buonaparte, brother of the first Emperor and uncle of this, and once King of Westphalia, died a few days ago in Paris, at an advanced age.